



# THE LIBERATOR.

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WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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## THE LIBERATOR

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## THE LIBERATOR.

As long as a human being is bought and sold,—regarded as goods and chattels,—compelled to labor without wages,—branded, chained and flogged at the caprice of his owner,—he will, of necessity, as long as the feeling of pain, the sense of degradation and injury remain,—he will, unless he have the spirit of a Christian martyr, be vindictive and revengeful. 'Oppression (it is said) will make (even) a man mad.' But will the liberated captive, when the iron yoke of slavery is broken,—when his heavy burdens are unbound,—his bleeding wounds healed,—his broken heart bound up,—will he then scatter vengeance and destruction around him?

### TOUR OF THE AGENT OF THE NEW-ENGLAND ANTI-SLAVERY SOCIETY.

SMITHFIELD, 7 mo. 25, 1832.

Since my last epistle, I have visited Pawtucket, a village 5 miles south of Providence, and delivered an Address to an attentive and respectable audience. On Sabbath afternoon, I gave an Address in the Baptist meeting-house at the North end of Providence, and in the evening in Elder Potter's meeting-house in Pawtucket. I collected at those two places about \$10, and, what is of far more consequence, secured the conviction of many hearers. Elder Potter, at the close of my address, declared to the audience, that he had received information from the address which had convinced him that he had been in error—that he had always before supposed that the Colonization

Society was an Anti-Slavery Society, never having heard it questioned, but now he was convinced of his mistake. Thus we see honest and good men only want correct information on the subject, to induce them to act right. I find in Providence, where I have delivered three Addresses, the cause is gaining ground rapidly; the honest, sincere-hearted, liberal-minded, are coming out, and declaring themselves on our side. The good old Moses Brown is as a sheet anchor for us, and so is the venerable Dr. Wilson. I propose to deliver an Address this and the two following evenings in three villages in this neighborhood, and next Sabbath in Uxbridge. From Uxbridge I propose to go to Worcester, and to remain in that vicinity through next week, hoping to effect something good there.

Although I feel more and more encouraged at every step, yet I would not be understood as representing that my path is strewn only with roses. On the contrary, I find in my way not only briars and thorns, but hissing serpents; and these too, amongst those whom I have been accustomed to esteem as my friends. Wherever I find a feeling that expresses itself in language like the following, I there find all argument entirely useless—as said one of my old friends, 'A Nigger is a Nigger, and will be a Nigger, do what you will for him;—and rot'em, I wish they were all sent back—for my part I want to get rid of'em.' And this I find to be the general argument and sum total of reasoning with Colonizationists.

UXBRIDGE, 7 mo. 30, 1832.

Every occurrence which has an influence to cheer and encourage my heart, in relation to the great work in which we are mutually engaged, carries my thoughts at once to my friends, with a feeling that they also would be encouraged by the knowledge of those occurrences; and therefore I am induced, though often in a very imperfect manner for want of time, to spread before them a brief account of my progress.

Since my last, I have addressed three meetings, at Blackstone, Woonsocket Falls and Slaterville. At each place I found cause of encouragement, very extensive numbers of two or three villages. From Smithfield I came to Uxbridge, where I was informed they were unanimously zealous Colonizationists. I concluded, therefore, it would be the best way to make a vigorous attack. I denounced the leaders in the Colonization crusade as slaveholders and the apologists of slaveholders, and as the palliars of a system of oppression and wickedness which has no parallel on the face of the earth. I particularly made use of the arguments which some of them had urged in conversation with me just before the meeting, denouncing them as having no foundation in reason or experience.

It was Sabbath afternoon: the audience was respectable for a country village, and gave the most respectful attention. At the close of the address, I thought a contribution would be a good criterion for ascertaining its effect. Although I had received no encouragement of getting much of anything, yet, to my astonishment, nearly all cast in their mite, and I received \$16:16—a pretty substantial evidence that Colonizationism had experienced an eclipse.

I have conversed with but few Colonizationists, since I left Boston, who have not appeared to be convinced before I left them, that Colonizationism and Slavery were nearly allied. I have read from an address of Henry Clay before the Society, in 1827, where he expressly declares their whole scheme to be to keep down the free colored population to their present number, by transporting 6000 annually, the computed natural increase of the free blacks. All that seems to be necessary in New-England is, in the clearest manner possible to establish the fact, that the Colonization Society is not an Anti-Slavery Society, as has generally been supposed, but is in fact a scheme of slaveholders, devised expressly for the purpose of giving additional security and profit to the slave system. The address of Henry Clay is conclusive as to these facts.

WORCESTER, 8 mo. 7, 1832.

I remained two days at Uxbridge, and passed one afternoon with a large party, including three clergymen and succeeded in confirming several individuals, who will on every occasion advocate the cause of liberty and justice. I then proceeded to Grafton, and called on the clergymen. The Unitarian minister, at the close of my address, publicly asked me to state to the audience explicitly our plan of operation, as distinguished from that of the Colonization Society. I had thus a good opportunity to draw a parallel. The Rev. Mr. Converse, Baptist minister, told me that being a warm friend to the Colonization Society, regarding it as the best method of effectuating the abolition of slavery, and hearing of the Liberator, he subscribed for it, supposing from its name that it of course advocated the same cause; but on reading a few numbers, he found his mistake, and ordered the paper discontinued, regarding it as opposed to the only feasible plan for abolishing slavery. However, he had lately commenced reading the paper, and was entirely convinced of the correctness of our views, in relation to the Colonization Society. I delivered an Address in his pulpit, at the close of which he expressed his most hearty concurrence in every sentiment advanced, and asked his people so to act on the occasion as they would be willing to answer it at the bar of God, saying there was no cause for which he would more freely contribute. I received \$7:50, which, for a country village, was very liberal. The next day I conversed with a number of persons on the subject, and then came on to Worcester. The Rev. J. N. Danforth has

been holding forth here, and has, as far as possible, barred every door against light and truth. Grieved that deception should have so prevailed, I left this town on Saturday evening, and went to Leicester. I engaged the Town Hall for a lecture on Sabbath afternoon, at 6 o'clock, and called on Rev. Mr. Nelson who stated that he could not favor my views—that he understood I was opposed to the Colonization Society, which he felt bound to support with all his influence. He, however, agreed to give notice of my address, which I learned he did, at the same time informing his congregation that he regarded me as opposing the best possible measures for promoting the cause which I professed to advocate. This prevented nearly all of the best portion of his congregation (the ladies) from attending my lecture. I had, nevertheless, an audience of nearly 200 persons, who listened with the most respectful attention, and who, I learned, expressed afterwards their entire satisfaction with my address, and their indignation at the manner in which the notice was given.

Yesterday morning, with revived spirits, I returned here, determined to get a hearing. I have engaged the Town Hall for to-morrow evening. I find already some excitement on account of the ministers attempting to prevent the people from having an opportunity to hear me. I have had two interviews with our excellent Governor. He professed himself as great an enemy to slavery, and as warm a friend to universal emancipation, as any man.

WARE, 8 mo. 13, 1832.

The evening of my meeting at Worcester proved rainy, in consequence of which my audience was small—I should think about 300. I stated to them the cause and manner of my exclusion from the meeting-houses, and gave them my views of the Colonization scheme in full. I left Worcester on Thursday morning in the stage, in company with H. Stebbins, Esq. a lawyer in Brookfield, and a member of the Worcester County Colonization Society. He admitted that he had united with that Society, as others had, without having been invited to do so, and that he delivered an address, to which I assented.

I arrived here on Friday noon, and immediately waited on Rev. Mr. Cook, the only minister here. After a long discourse, it was agreed that I should have the meeting-house on Sabbath evening, and that he would give notice, reserving to himself the right, at the same time, to express his disapprobation of my views. Accordingly at the opening of the afternoon service, he stated that he had been requested to give notice that an address would be delivered by Arnold Buffum, Agent of the New-England Anti-Slavery Society, which, he stated, had been got up to oppose the Colonization Society, was one of the most worthy objects of christian benevolence, originating with the great and good Mills (?)—that the Anti-Slavery Society advocated the mad and incendiary doctrine of universal and immediate emancipation—that they contended for the immediate admission of the blacks to a perfect equality, and to intermarriages with the whites—that they patronized the incendiary publication, called the Liberator, which was the principal cause of the insurrection at Southampton!—that he, finding that the gentleman was determined to get up a public meeting here, had offered him that house as a choice of two evils, of which he thought that would be the least—that those who approve the gentleman's doctrines would attend, which doctrines he thought calculated to deluge the country with blood—that those who had curiosity to hear what an artful man could say in a bad cause might not be injured, but that those who wished to testify their disapprobation would stay away, &c. &c. At half past seven o'clock in the evening, I found the house crowded—probably twice as many as would have been there had the notice been given in the usual way. In about ten minutes after I began to speak, probably a dozen ladies simultaneously left the house. As they went from different parts by previous concert, for the purpose of making a general move; but no such effect was produced. The house remained very nearly full for 1-1/2 hours, during which the Colonization Society did not rise in the estimation of the audience. Alluding to the charge of advocating intermarriages, which I firstly denied, I asked, whether believers in the doctrines of the bible regarded that unbounded illicit intercourse which now prevails in all the slave states, producing a mixed race, the offspring of pollution, as more congenial to their views of purity and holiness, than such marriages would be. If colored females must be the mothers of white men's children, would it not be quite as consistent with the precepts of the gospel that they should first become their wives?

SPRINGFIELD, 8 mo. 19, 1832.

Last Monday I took passage in the stage coach from Ware to Belchertown. On my arrival, I learned that the minister had given out notice, the day preceding, of my lecture for that evening, and had stated that our plan, if carried into execution, would be like letting loose a drove of cattle to starve in the highway; and expressed so much disapprobation, that I had not one lady to hear me in the evening, and but 30 or 40 gentlemen, nearly all of whom came with a strong prejudice against me. I stated the apologies which slaveholders and their apologists in New-England make for continuing the abominable wickedness of slavery, in the language which I learned the minister had used the preceding day, and observed that even some ministers had become the apologists of slavery. I gave my views fully of

colonization and addressed the people about two hours. They listened with great attention; and many expressed their change of views, and begged me to give another lecture, when they assured me I should have a full house. This was accordingly done on Wednesday evening, to a highly respectable audience; although a thunder shower, which was gathering at the time of meeting, no doubt prevented many from attending. Many were confirmed in the doctrine of immediate and universal emancipation.

On Thursday, I came here, and engaged the Town Hall for three evenings. On Friday evening, I addressed a respectable audience on slavery; on Saturday evening, I gave them an entire address on Colonization, holding up the Colonization Society as a society of slaveholders which never proposed to do, and never had done, anything but simply to transport the free people of color out of the country, for the purpose of rendering the slave system lucrative, secure and perpetual. I was very attentively listened to by a large audience, and slavery and colonization have become a common subject of conversation, with warm disputants on both sides.

Owing to a heavy rain, I had but about thirty hearers on Sabbath evening. Last evening I had a large audience, including every clergyman in town. I gave them an extempore lecture, principally on Colonization, of 1-1/4 hour: they listened with the most respectful attention.

AMHERST, 8 mo. 22, 1832.

Yesterday morning, before I left Springfield, the very excellent Mr. Putnam, Baptist minister, called at my lodgings, to acknowledge his entire conversion to anti-colonizationism, as the result of my exhibitions of the true character of that Society the preceding evening. I also saw the Rev. Mr. Peabody: he too gave in his most hearty and full adhesion, in every particular, saying that I made several strong points, and sustained them in the most unanswerable manner—such as the absurdity of professing to civilize and christianize Africa with such missionaries as the Colonization Society represented the blacks, both Society go directly to put an end to manumission on the score of humanity and christian benevolence; that even the dying slaveholder, wishing to make his peace with God, cannot conscientiously liberate his slaves on the principles of the Society, that is, of slavery or banishment—for it usually happens that the slaves on one estate, have parents, husbands, wives, brothers and sisters and children on other estates; and how can a good man, under these circumstances, as a dying legacy, order them liberated on condition of banishment. If he could hope to appease an offended Deity by an act of justice on his dying bed, and could set his slaves free, and leave them to be employed as hired laborers by his children, and to have their rights watched over and protected, and their children educated, and thus some atonement made for the former injuries they had suffered, he would rejoice in doing it; but, on the other condition, he cannot set them free—and thus the fact is staring us in the face, that manumissions have almost ceased since the operations of the Society. Another of the great evils of the Society is, that it is gradually producing a change of the fundamental principles of the people of this country, in relation to slavery, and reconciling them to the doctrine that poor laboring people may as well be slaves as freemen. To prove that the society is diffusing these anti-republican and anti-christian doctrines, I refer to the determined advocates of the Society amongst ourselves, and tell my hearers that they will find these offering apologies for the continuance of slavery yet a little longer; and even professing to believe that it would not be safe to bring this abominable system of wickedness suddenly to a termination. This sometimes makes these apologists sit rather uneasy, to hear the arguments which are continually in their mouths represented as apologies for high-handed wickedness, especially when they happen to be ministers.

The Colonization Society has lost its popularity in Springfield. We have three of the clergy wholly with us.

I arrived here yesterday, and in the evening attended an exhibition of the students in the meeting-house. One of the performances was an extract from the printed address which accompanies our Constitution. Here I am at a hotel full of people, clergymen and others, from all parts. Several who heard me at Springfield have introduced the subject of Colonization, and many, and warm discussions have already taken place. Rev. Dr. Osgood is here, and acknowledges half a conversion, effected by Danforth's last address at Springfield; and from what I learn, I have no doubt that though that Rev. gentleman may be striving to do us much injury, yet the Lord is rewarding him accordingly. One very intelligent gentleman here, whom I do not know, said last evening to a whole room full of clergymen, that he was to be in Springfield on Monday evening, and hearing of my lecture, and being a member of the Colonization Society, he went to hear me, merely to learn what might be said in a bad cause—but with a full determination not to be convinced; but that before I got through, he met with a change, and was compelled to throw in his mite to aid our cause of pulling down that Society. Thus we see faith removes mountains; for I have found the Colonization Society a much greater mountain in the way of our cause than I had anticipated, and it must be dug down and cleared away entirely, before we can go forward; but we shall soon have it away, and then we can take up our line of march, and go straight forward with truth for our guide, justice for our support, and Christ for our leader, and the bands

of wickedness will be loosed, the heavy burdens undone, and the oppressed permitted to go free. I am now furnished with Colonization documents which stagger the strongest faith, convince the honest, and make the illiberal and prejudiced ashamed to advocate their cause!

## LETTERS ON SLAVERY.

ADDRESSED TO  
MR. THOMAS RANKIN,  
Merchant at Middlebrook, Augusta Co. Va.

BY JOHN RANKIN,  
Pastor of the Presbyterian Churches of Ripley and Strait-creek, Brown Co. Ohio.

### LETTER III.

MY DEAR BROTHER:—As involuntary slavery is opposed to all the original properties of human nature, it may be expected to involve its subjects in a vast variety of the most serious evils. And some of these, according to an intimation given in my last, I am now to point out more fully than the limits of the preceding letter would permit me to do. And this I do in order to illustrate, and enforce those arguments against slavery, which arise from the nature of man.

The first evil I shall mention as resulting from a state of manumission is that of gross ignorance. It must be obvious, to every one capable of reflection, that a variety of circumstances combine to deprive slaves of the means of mental improvement. They are chained down to a life of laborious servitude, without the hope of release, and the gloomy prospect of such a life sinks every rising hope, cuts off every inducement to literary enterprise, and totally indisposes the mind to the labor of acquiring useful knowledge. And of such indolence, gross ignorance is the certain result. Hence, were the means of instruction afforded them; they would in many cases prove entirely unsuccessful. But we often find on the part of the master still less inclination to afford such means, than there is in the slave to improve them when afforded. The education of slaves must be attended with much loss of labor as well as with the most vexatious and expensive means.

The design of slaveholding is to make gain, and therefore few masters are willing to undergo the expense, and loss of time from labor that must necessarily attend the education of their slaves. And this is no matter of wonder when many parents are too avaricious to bear the expense of educating their own children. Now when parental affection is often insufficient to break the fetters of avarice, and induce parents to afford their own offspring the ample means of mental improvement, what can break loose the ice-bound heart of the man, who is urged by the impetuous torrent of avaricious feeling to bind with the chains of manumission a number of his fellow creatures, and cause them, hungry, and naked, to toil throughout life in heaping up treasure to satisfy his inordinate, and rapidly increasing thirst for gain? I say, what can break loose the heart of such a man, inspire him with the feelings of tenderness towards the victims of his avarice, and induce him to sacrifice his gain in giving them that knowledge which is unnecessary to fit them for the laborious task? To this nothing can induce him while the love of gain is the predominant principle, and such, doubtless will be the case while slavery exists in the world; for the very moment the principles of justice gains the ascendancy over that of avarice, must slavery cease to exist. Avarice tends to enslave, but justice requires emancipation. And nothing can be more evident than that the very principle, in which slavery originates, withholds from the enslaved the means of acquiring knowledge, and consequently ignorance must be the necessary result. And to this we may add, that when the slave population becomes extensive, a carnal policy dictates the necessity of suppressing the means of information, lest the oppressed should come to know their rights, and endanger the state. This kind of policy prevails to such a degree in every slaveholding state, that there are very few places in which there is not strong opposition made to every benevolent attempt to teach the poor slaves to read even the words of eternal life! I know from experience, that this is the case, even where slavery exists under its best, and mildest form. Thus I believe it does exist in the state of Kentucky. If there be any place in the United States where it wears a tolerable aspect, I am persuaded it is in that state; and though, as you know, I am no Kentuckian, yet I must say, that if any slaveholding people can be generous, the Kentuckians are such. But the mildest form of slavery, is like the 'Tender mercies of the wicked,' very cruel. Though there is no law in Kentucky designed to prohibit the teaching of slaves, yet such is the opposition made against it by the populace that but few sabbath schools for the instruction of the Africans are permitted to exist in the state. It often happens that the benevolent teachers of sabbath schools find themselves and their poor, unoffending scholars, on the sacred morning, surrounded by men armed with whips, clubs, and guns for the violent dispersion of the unhappy and innocent victims of their rage! Thus sabbath schools are broken up, in Kentucky with a violence and cruelty that ought to shame the most unfeeling band of Algerines! Nor is such violent opposition confined to the more ignorant parts of the state, it is equally manifested in the most enlightened places. A few years since in the neighborhood of Lexington, and in one of the oldest and best settlements in the state, a sabbath school was instituted, and taught by some very respectable gentlemen, and the prospect of doing good was exceedingly fair, but

Alas! all the rising hopes of benevolence were







Washington, January 1, 1818, published in the Second Annual Report, says:

It was proper and necessary distinctly to state, that he understood it constituted no part of the object of this meeting, to touch or agitate in the slightest degree, a delicate question, connected with another portion of the colored population of our country. It was not proposed to deliberate upon or consider at all, any question of emancipation, or that which was connected with the abolition of slavery. It was upon that condition alone, he was sure, that many gentlemen had attended, or could be expected to co-operate. It was upon that condition only, that he himself had attended.

Jan. S. Green, Esq., in a speech published in the 1st Annual Report of the New-Jersey Colonization Society, has the following explicit declaration.

Views are attributed to us, that were never entertained, and our plan is tortured into a design to emancipate the Slaves of the South. We are made to disregard this description of property, and to touch without reserve the rights of our neighbors. We are said to tread this almost forbidden ground with firm step, and a hard word of effort is imputed to us, which, if true, might well excite the indignation of our southern citizens. But, Sir, our Society and the friends of colonization wish to be distinctly understood upon this point. From the beginning they have disavowed, and they do yet disavow, that their object is the emancipation of the slaves. They have no wish, if they could, to interfere in the smallest degree with what they deem the most interesting and fearful subject which can be pressed upon the American public.

The Society in a memorial to the several States says:

'The managers could, with no propriety, depart from their original and avowed purpose, and make emancipation their object. And they would further say, that if they were not thus restrained by the terms of their association, they would still consider any attempts to promote the increase of the free colored population by manumission, unnecessary, premature, and dangerous.'—[African Repository, vol. ii. p. 60.]

In the 3d volume of the African Repository, in an article headed, 'Colonization Society Vindicated,' p. 197, is the following sentence.

'It is no abolition Society; it addresses as yet arguments to no master, and disavows with horror the idea of offering temptations to any slave. It denies the design of attempting emancipation, either partial or general.'

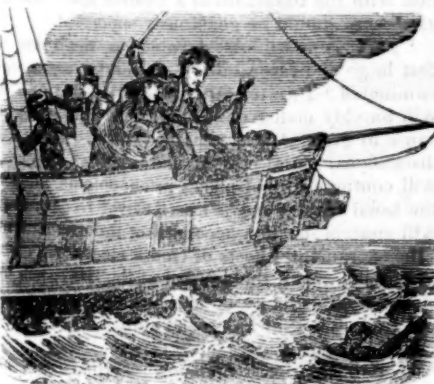
A Correspondent of the African Repository, vol. iv. p. 306, says thus:

'The Colonization Society, as such, have renounced wholly the name and the characteristics of abolitionists. On this point they have been unjustly and injuriously slandered. They need no such barrier to restrict them, as the sentiment of Mr. Harrison, for their operations are entirely in a different department. Into their accounts the subject of emancipation does not enter at all.'

It is needless to adduce further evidence that the Colonization Society has determined not to meddle with Slavery at all, though volumes might be quoted. How then could the Pastoral Association under the eye of Mr. Danforth, (for he writes that he has this district under his care) have inserted the clause in italics unless he had determined to send it forth as the principles on which the Colonization Society acted and founded its claims for support. He stands by this procedure before the public in any thing but an enviable attitude, being justly exposed to the heavy charges either of being utterly ignorant of his business, or of an intention to deceive the public. Let the public weigh these considerations carefully and beware how they are duped by the infamous artifices of an unprincipled gang of slaveholders. Let the Society which descends to so mean an artifice to secure support, receive the patronage and that only which its merits demand. And let the Reverend Joshua N. Danforth be viewed in the light of the facts now adduced.

R. B. H.

## SLAVERY RECORD.



THE SLAVE SHIP.

No surge was on the sea,  
No cloud was on the day,  
When the ship spread her white wings  
Like the sea-bird on her way.

Ocean lay bright before,  
The shore lay green behind,  
And a breath of spice and balm  
Came on the landward wind.

There rose a curse and wail,  
As that vessel left the shore;  
And last looks sought their native land,  
Which should dwell there no more!

Who, seeing the fair ship  
That swept through the bright waves,  
Would dream that tyrants trod her deck,  
And that her freight was slaves?

By day was heard the lash,  
By night the heavy groan;  
For the slave's blood was on the chain  
That fettered to the bone!

Was one in that dark ship,  
A prince in his own land?  
He scorned the chain, he scorned the threat—  
He scorned his fettered hand.

He called upon his tribe,  
And said they might be free!  
And his brow was cold and stern,  
As he pointed to the sea.

Next night a sullen sound  
Was heard amid the wave!  
The tyrants sought their captives—  
They only found their grave.

We give this week the number of slaves and number of free blacks in each State and Territory.

	SLAVES.	FREE BLACKS.
Vermont,	none	881
Indiana,	3	3,629
Massachusetts,	4	7,045
New-Hampshire,	5	602
Maine,	6	1,171
Ohio,	6	9,557
Rhode Island,	14	3,564
Connecticut,	25	8,047
Michigan Ter.	32	261
New-York,	76	44,569
Pennsylvania,	403	37,930
Illinois,	747	1,637
New-Jersey,	2,254	18,303
Delaware,	3,292	15,555
Arkansas Ter.	4,576	141
Dist. of Columbia,	6,119	6,152
Florida Ter.	15,501	844
Missouri,	25,091	569
Mississippi,	65,659	519
Maryland,	102,994	52,938
Louisville,	109,588	16,710
Alabama,	117,549	1,572
Tennessee,	141,603	4,555
Kentucky,	165,213	4,917
Georgia,	217,531	2,486
N. Carolina,	245,601	19,543
S. Carolina,	315,401	7,921
Virginia,	469,757	47,348

## FRUITS OF SLAVERY.

The London 'World' of 25th June, contains a thrilling account of the outrages committed upon the English Missionaries in the West Indies, by the whites, while the colored people were their protectors. In one instance a white man had been prosecuted and fined, for protecting the wife and infant child of a missionary.

## JAMAICA.

Our dates from Jamaica are to the 23d July. Tranquillity amongst the negroes continued—about 700 hundred of those concerned in the late insurrection remained in the mountains. The maroons were actively employed in apprehending them; several have been taken and executed. The mail boat between Nassau and Jamaica, was attacked by a large barque slave vessel, carrying Spanish colors, on the 13th, near St Jago de Cuba, to which place the barque appeared bound: light winds prevailing at the time the mail boat succeeded in escaping.

## LADIES' DEPARTMENT.

'Am I not a Woman and a Sister?'



For the Liberator.  
FAMILY WORSHIP.

Come, gentle lady, let us screen ourselves with this luxuriant honeysuckle, and look through the open window into the cottage of Albert Lindsey. Step lightly, for the family are assembled to offer their morning sacrifice; and now the voice of the mother falls like sweet music on the ear, as she reads a portion from the book of books, and the meek and loving expression on the countenances of her children bears witness, that it is happiness to be thus employed. Now heart and knees are bowed, and the humble prayer ascends like holy incense to the throne of the Eternal; but as the prayer proceeds, the manly voice of the father falters, and a tear is on the cheek of the mother. Is the emotion caused by joy? Let us listen. He prays that the lamb who has strayed from the fold may be restored. Their eldest son is absent. O, surely, the remembrance of hours spent in this delightful exercise sometimes comes over the soul of the wayward boy, in the midst of his wanderings, causing tears to flow and a resolution to spring up, that he will ere long seek his home.

I feel as if I should again see him kneeling at his parent's knees, waving his blessing as he was wont to do when a happy and sinless child. I believe 'there is no part of the christian religion productive of more good than that of family worship, if performed with regularity and due solemnity.' O, lady, would that we might see all the families of our people so engaged! how would the sunshine of such an example disperse the mists of prejudice which surround us! Yes, religion and education would raise us to an equality with the fairest in our land. The voice of prayer has ceased: let us lift the latch, and enter the abode of humble, unostentatious piety.

## SOPHANISBA.

Philadelphia, Aug. 28th, 1832.

For the Liberator.

## BERA TO ZOE.

WESTPHILIA, (Philadelphia Co.) 1832.

MY DEAR ZOE—Although an apology for my apparent neglect is certainly due, yet in extenuation I will only say, that since the prevailing epidemic has appeared in this neighborhood, the number and nature of my avocations have been so increased and varied, as to make early attendance to the subject impracticable.

Zoe readily admits that there are defects in the system of education as now practised, but attaches in the principle fault to the parents and guardians, not allowing the pupil to remain at school 'sufficient length of time to derive solid advantage.' Here I

must be allowed to offer a different opinion; I hold that a sufficient length of time is usually spent at school, but not at the proper age.

Suppress that exclamation a few moments! 'I'll explain.' As soon as the infant can lip A, B, C, it is forthwith despatched to school, seven hours in each day, (not to study, surely, for every letter is a stranger,) to see others learn: there it sits, with open book depending by one corner, while the eyes are inquiringly turned towards whatever part of the room a stir is made, or a word spoken. For a few days, this new scene may please, but once familiar, becomes irksome, and thus early is laid the foundation of a distaste for study, that quickens wherein the fondest expectations of the anxious parent are so frequently absorbed. If allowed to remain at home, that the child is spoiled is a clear case; if kept at school, not much better. When a little older, when parental care is if possible more particularly needed, the school-child, between parents and tutor, is almost its own director.

To remedy this, let the mother officiate as teacher the first ten years of a child's life. She may mingle instruction with their pleasures, make study recreation; she may implant a love of learning, a desire for knowledge, that will remain through life. As an argument against this, it has been asserted that the mother has other cares, and has not time to attend to the instruction of her children; also that they can be better governed by a teacher: of this last, another time—it would occupy too much space now. The first requires no labor to refute. She may, if she please, take the time. Let an apartment be appropriated to study, and at regular hours each day give her attention thereto. What if an extra domestic be required? Let her have as many as necessary, but with the addition of one, she may have time to direct her house, educate her children, visit her friends, go regularly to worship, and save 18 per cent on the annual school bill. If she is herself well educated, she may retain her girls under her care until twelve; but, in most cases, they may be consigned to the preceptor at ten—then with manners formed, and tempers regulated, they come for instruction—the soil is prepared, and the seed sown; the careful tutor lopping off the superfluous branches, but cherishing the plants, abundance of ripened fruit repays the toil of cultivation.

And now, instead of a mind buoyed up by ignorance and conceit, exposed, the jest of the witty, and the pity and contempt of the wise, one stored with knowledge, accustomed to reason and to reflect, is ushered into the world, is esteemed by the learned and intelligent, and admired even by the ignorant. Whatever station he is called to fill, he does it with credit and honor; his life is spent in usefulness, perhaps in peace; but if he have to brave opposing billows, the violence of the surge is broken by mental energy—his downward path to the silent mansion is cheered by the consciousness that he has not lived in vain.

I remain, &c.

BERA.

## BOSTON.

SATURDAY, SEPTEMBER 8, 1832.

## NOTICE.

Having been appointed an Agent of the New-England Anti-Slavery Society, I shall be absent from this city on a mission until further notice. In the mean time, the Liberator will be conducted by a gentleman eminently qualified to fulfill the arduous task, who is extensively known for his talents and philanthropy.

WM. LLOYD GARRISON.

Boston, Sept. 5, 1832.

PROGRESS OF CHRISTIANITY IN LIBERIA.—There seems to be no lack of materials in the colony to evangelize the natives. We observe in the Liberia Herald that C. M. Waring and F. Taylor advertise for sale 500 kegs powder, 500 muskets, 150 cutlasses, 10 Puncheons RUM and 2 do. BRANDY.

In the April number of the African Repository is a letter from Gov. Mechlin, dated Liberia, December 14, 1831, in which he says:

'We require for our defence, two six-pounder field pieces, 300 muskets, with plenty of fixed ammunition for each; also several barrels of good powder such as is used in the army or navy; that which Mr. Cresson purchased, will scarcely drive a shot twenty yards.' 'This I do most earnestly beg of you to attend to by the first opportunity.'

Our friend Baffum pleasantly remarked on reading the above, that he thought Cresson's powder did pretty well for Quaker powder.

The same number of the Repository also contains a letter from A. D. Williams, Vice-Agent, dated Liberia, January 25th, 1832, who writes:

'It will be necessary to have at least 300 good muskets, and two field pieces, with plenty of fixed ammunition at each settlement. There are several other articles which are much needed, viz. a quantity of bar lead, for musket balls—say from 12 to 20 cwt. &c.'

All this has an eminently pacific aspect, and shows how cordially the two thousand expatriated missionaries are received by the natives. The fact is, Liberia is strictly a military colony, and every male emigrant, of suitable age, is necessarily a soldier. 'This, then, is the plan of the Colonization Society to evangelize Africa! We ask those members of the Society of Friends, who are giving their support to this violent and unnatural scheme, (they are few in number,) to pause and consider whether they are consistent in their conduct.

Still further to exhibit the military spirit of the colonists, we copy the following General Orders from the Liberia Herald. It seems 'HIS EXCELLENCY J. Mechlin, Jr.' cannot travel a dozen miles, or be gone three days, without requiring an escort on his return of the 'respective companies' in the place. He must indeed be a great man to be saluted with twenty-seven rounds of cartridges by the artillery and infantry.

GENERAL ORDERS,  
February 6, 1832.

Commanders of the Artillery and Infantry

Corps of Monrovia.

You will hold yourselves in readiness at the

heads of your respective companies to escort His Excellency J. Mechlin, Jr. (on his arrival from Grand Bassa,) from the beach to the Agency House.

N. B. The Artillery will fire fifteen rounds of Cartridges, and the Infantry twelve.

J. W. PROUT, A. M. F. L.

By order of the Major.

We have already given the particulars of a battle which took place in March last, between the 'missionaries' and the natives; but in order to finish our picture of an 'evangelical' settlement, and to show how rapidly converts are made, and how strong is the fellowship existing between the colonists and the neighboring tribes, we make the following extract of Gov. Mechlin's letter to the Rev. Mr. Gurley, inserted in the July number of the African Repository:

'Immediately on discovering their position, Capt. Johnson ordered his men to fire, which they did with such effect as to dislodge the enemy from their ambuscade in flank with the loss of several killed and wounded, while those in the barricade were so much confused by the suddenness of the attack, that they delivered their fire with uncertainty, and most of the shot passed over our heads. Our loss on this occasion was one killed, viz. Lieut. James Thompson, who was shot while attempting to storm the barricade, and three wounded, two slightly, and one severely. On the side of the enemy, the loss was greater, 15 killed, and a great number wounded. Kai Pa, the instigator of the war, was wounded through the shoulder, in the very act of applying the match to the three-pounder. This was a most fortunate occurrence for us; for had he succeeded in firing the gun, few of us who were in front of the field piece would have escaped—it was loaded nearly to the muzzle with bits of iron bolts, pot metal, &c. and placed so as to rake our position; we were crowded in a space of not more than fifteen or twenty yards, wide flanked on either side by the chevaux de frise, before mentioned, and distant not more than twenty-five yards from the gate, so that every shot must have told.

The action commenced at half past one o'clock, P. M. and by two o'clock, we were in possession of the town; the fire of musketry for about twenty minutes was incessant, and it is astonishing that so few of us should have been injured, but this may in a great measure be attributed to the suddenness of the attack made by the captured Africans in the onset, as to be unable to take certain aim; they merely thrust the muzzles of their guns through the loop holes, and crouching behind the barricade, fired so high that the shot passed over our heads.

It was our intention to take up our quarters for the night at this town, but while making arrangements for this purpose, it was discovered to be on fire; this was done by our recaptured Africans, whom it was found impossible to restrain—the flames spread rapidly, and forced us, fatigued as we were, to take up the line of march for King Brunley's, which we reached just before sunset. Here we were also preparing to pass the night, but soon found that the recaptured Africans, who preceded us, had set fire to the windward houses, so that we were obliged to leave the place precipitately, and to take refuge in the boats. We were then embarked on board the boats and returned to Caldwell, where we passed the night. On the following day, returned to Monrovia, and entered Lt. Thompson with military honors.'

It is stated in a Circular published this year by the Massachusetts Colonization Society, referring to battles which took place between the colonists and the natives in 1822—'Probably nothing has given the natives so favorable an impression in regard to their new neighbors, as this occurrence!!! Doubtless the late sanguinary conflict, in which many of their number were killed and their town burnt, will greatly increase the ardor of their love for the colonists.'

VALUE OF A PUFF. At a late meeting of the Colonization Society in Kentucky, after the bestowal of a most extravagant puff upon Matthew Carey's pamphlet, 'Reflections upon the American Colonization Society,' it was voted, as a strong testimony of the high estimation in which his philanthropic labors were held by the Society, that—[£] five dollars be appropriated for the purchase of copies of his pamphlet for gratuitous distribution! The liberality of the puff is to that of the act, as Chimborazo is to a mole-hill. Mr. Carey's pamphlet is useful only on account of its statistics; it proves neither the utility nor benevolence of the colonization crusade, and contains an equal mixture of egotism and heresy. We have had a personal interview with Mr. C., and we know that his prejudices against the people of color are active and inveterate. His notions of justice and pleas of expediency are utterly abhorrent to our moral sense. He persisted in saying, that the condition of the slaves was better than that of the laboring classes in Great Britain!—an assertion which makes his own countrymen a servile and brutish race, and which any man who knows the difference between black and white should blush to advance.

A NEW PLAN! The Southern Religious Telegraph informs us of a new proposition, by a lady, for increasing the funds of the Colonization Society. 'It is, that every member of the Church of Christ, of every denomination, should contribute the sum of one dollar to the cause. The contributions would thus amount to about \$370,000.' Unfortunately for the success of this comprehensive plan, there are many 'members of the Church of Christ, of every denomination,'—and their number is rapidly increasing,—who believe the Colonization Society is the instrument of persecution, wielded by prejudice and tyranny, and subservient to the wishes and purposes of southern men-stealers: of course, they will give nothing. Again, there are others who believe that it would be wiser and more equitable to disburse the large sum of \$370,000 in providing schools and trades for the colored population in this country, than in dragging them to the coast of Africa to give them an education. The plan, madam, is chimerical.

Another scheme, in the last number of the African Repository, says very sagaciously that to secure \$100,000 annually to the Society, 'if 10,000,000 of freeborn Americans contribute but

one cent a piece, the work is done.' As true as the arithmetic! We can exhibit quite as much sagacity: if our colored population should suddenly turn white, it would not be necessary to raise this sum, as the change would make them natives of this country—and, consequently, no expulsion would be necessary. If we have a millionth part of the 'treasures of the deep,' we should have a larger capital than we now possess. See what it is to know something!

## DISTRICT OF COLUMBIA.

The following petition has been prepared for circulation by the New-England Anti-Slavery Society. If the British people can collect (as they have done) a hundred and fifty thousand signatures on a single petition, praying for the liberation of the slaves in the Colonies, ought not the American people to be equally zealous for the overthrow of slavery in the District of Columbia, over which Congress has entire control?

To the Honorable the Senate and House of Representatives of the United States of America, in Congress assembled:

The undersigned citizens of this republic would, in the most respectful manner approach the appointed lawgivers of our land, as the delegated guardians of the prosperity and welfare of our beloved country. We approach your honorable body as humble supplicants in the cause of justice and the equal rights of men. We implore you to extend the shield of your protection over upwards of six thousand of our fellow citizens, who groan in the bondage of slavery in the District over which you constitutionally preside, and in which you are constitutionally clothed with exclusive legislative power. We believe the time has fully come when this Christian nation should wipe the foul blot of slavery from our national character; when, as a nation, we should be delivered from the reproach of upholding a system which tolerates the buying and selling of innocent men, women and children, born in our land. That any portion of the people of this country should be regarded as mere cattle—should like cattle be subjects of sale and purchase—and should, with their posterity, be doomed to interminable bondage, we can but regard as an offence against Him who created man in His own image; seeing He hath made of one blood all nations of men that dwell on all the face of the earth.' We therefore humbly pray your honorable body, that a law may be passed forthwith, declaring all persons in the District of Columbia free, and equally under the protection of the laws of the Union.

A CORRECTION. In the article on 'Improperities in Prayer,' published in our last we are told there was a mistake. We are glad to correct it. A friend who was present at the meeting of the Colonization Society, informs us that the minister did not allude to the oppressors of that association, when he spoke of those who 'had hearts blacker than the skins of negroes,' but that he alluded to those men who were engaged still in the Slave Trade. Even this, however, the point our correspondent aimed to illustrate.—Christian Monitor.

The Boston Atlas says—'We have kept a pretty accurate record of the ravages of the disease since its first appearance in Canada, from which we find that the whole number of cases in Canada and the United States so far as heard from, amounts to about Eight Thousand—and the deaths to about Eight Thousand. The virulence of this awful epidemic in New York and Philadelphia, bears but a small proportion to that in Montreal and Quebec.'

LATEST FROM EUROPE. The Packet Ship Pacific at New York, brought London papers to the 31st July and Liverpool to the 1st August inclusive. Paris dates are to the 28th July.

Paris papers of the 24th state that the cholera had broken out in the Chateau St Cloud, and that among others the King's sister Adelaide had been attacked.

The Most Rev Dr Curtis, Catholic Primate of all Ireland, died at his house in Drogheda lately of the cholera, at the age of 92.

The cholera at Paris was decreasing. There were only 39 deaths at private residences on the 27th.

The Irish Reform Bill has passed the British House of Lords, but the state of Ireland is represented as terrific. Some men tried at Kilkenny for murders committed in resisting the collection of tithes, had been acquitted.

THE DUKE OF REICHSTADT (Young Napoleon) died at Vienna on the 22d July.

Mr Manners Sutton, Speaker of the House of Commons, had signified his intention to retire at the close of Parliament.

Sir Walter Scott had again suffered from a relapse, but was improving.

The cholera was on the decrease at Liverpool. New cases from the 25th to 31st inclusive, 340, deaths 87.

A letter from Vienna estimates the number of deaths by cholera in the Austrian dominions at 400,000, viz: 220,000 in Hungary, 100,000 in Galicia, 80,000 in Bohemia, Moravia and Austria.

Rev. William Apes will preach in Franklin Hall, throughout the day, and at half past 7 o'clock in the evening, the ensuing Sabbath. Sept. 8.

Letters received at this office from Sept. 1, to Sept. 8, 1832.

Wm. Brewer, Wilkesbarre, Pa.; Thomas L. Jennings, N. Y. city; Nathan Winslow, Portland, Me.; D. S. Kimball, jr. Andover, Mass.; Rev. George Bourne, N. Y. city; Arnold Buffum, Burlington, Vt.; J. B. Vashon, Pittsburg, Pa.; Andrew Garrison, St. John's, N. B.; James Forten, Philadelphia, Pa.; Martin Cross, Hamilton, U. C.; Robert Vose, Dorchester, Mass.; L. A. Miller, Woodstock, Vt.

## NOTICE.

The members of the Boston Minor's Exhibition Society are requested to attend a meeting of the Society at the dwelling house of Mr James G. Barbaodes, Batsoph-street, on Wednesday, Sept. 12th, at 4 o'clock, P. M., for the purpose of selecting Pieces and making necessary arrangements for the ensuing exhibition in November next. Punctual attendance is requested.

WILLIAM C. NELL, } Managers.  
JOHN S. SHEPARD, }

September 8.

MARRIED. In this city, on Sunday evening last, by Rev. Dr. Jenks, Mr. JAMES CARLISLE, Printer, to Mrs. CATHERINE PARKS.

On Thursday morning, by Rev. Dr. Beecher, Mr. OLIVER JOHNSON, editor of the Christian Soldier, to Miss MARY ANNE WHITE.



